Youth

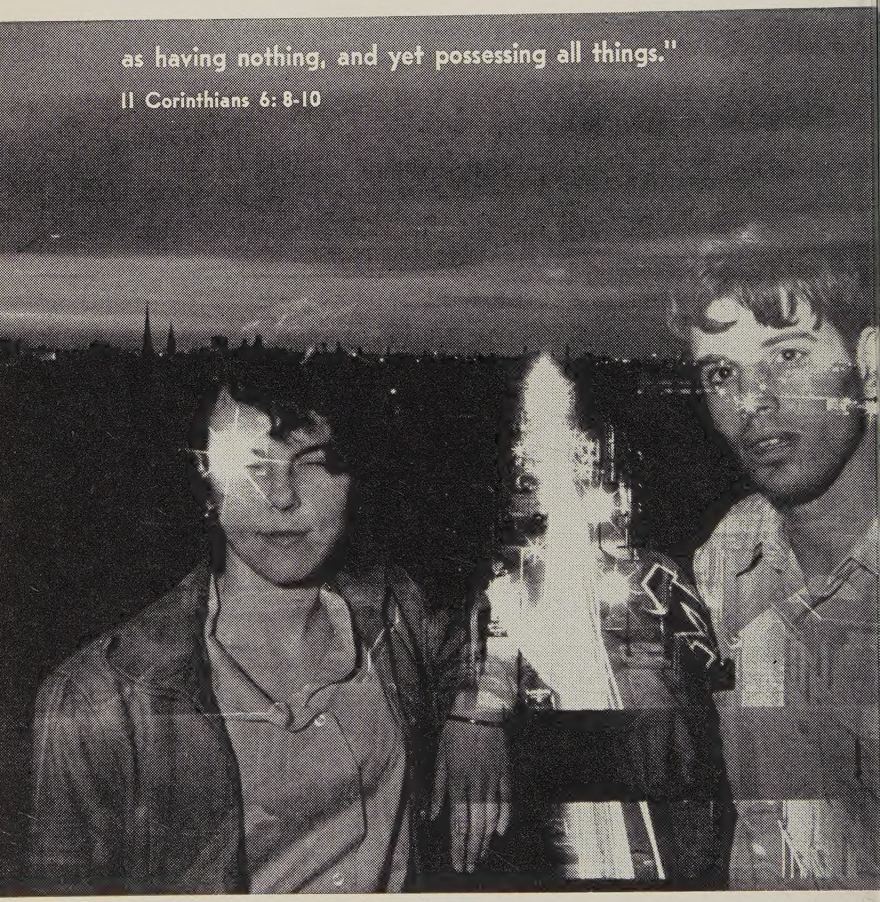
YOUR WORLD IS EVERYWHERE:

. . . WHERE YOU ARE

. . . WHERE YOU ARE NOT

. . . WHERE YOU MUST BE

"As deceivers, and yet true,
as unknown, and yet well known;
as dying, and behold we live;
as sorrowful, yet always rejoicing;
as poor, yet making many rich;
as having nothing, and yet possessing all things."
II Corinthians 6: 8-10



REBELS WITH A MISS

A significant drama of gigantic proportions is now being played on the world's stage. It involves our ultimate meaning as God's people. Is the church aware of this drama? Is it there as a spectator or a participant? If a participant, does it have a major or minor role? If a major role, does it really know its lines or is it flubbing them?

What is the setting of this world drama? Who are the characters? What's the plot? One perceptive writer portrays the present world as a small cellar 24 by 24 feet. Only 16 people live in the cellar, one of which is an American. Americans are approximately 1/16 of the world's population and own half of the world's goods. Five of the people in the cellar have organized themselves into a gang for the purpose of changing the status quo by eliminating the American. The American has organized a gang of the haves, and they are trying to keep the have-nots from taking what they have. All are armed with knives and a few have hand grenades. If exploded, they will kill them all. Yet the thinking, the feeling, the conversation, and the skirmishes are concerned with "how do I get a grenade if I don't have one? How do I keep the other fellow from getting one and becoming a threat to my security? He can't be trusted with such a dangerous weapon, but I can."

And into this situation Christ came. Says Dr. John C. Smith, "God sent his son into the cellar, and they put him to death, not just a gang, but all of them together. But out of the tragedy of the cross comes the hope of the world."

The lesson is obvious. We must take our world as it is—a cellar of conflicting gangs—and

Youth

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enter sympathetically into it. And it is this point of entry into the life of t world that teenagers can be so strateg You're a people in rebellion. You're tensely interested in new ideas and n people. You're weaning yourselves aw from the ideas, feelings, habits, custo and peoples connected with your paren You're seeking new points of identifi tion, new ways of doing things.

This is exciting. Your state of tagonism against the tried and familia vital. There is a real need for shaking foundations of both the church and culture. This present state of rebellion your most pregnant moment. It is urg that you work through it before your z to turn the world upside down fizzles c before you, too, begin to assume ad responsibilities and become placid, c tious imitations of your elders.

The church is calling to you your rebellion. Through its Christ world mission, it is saying here is y chance to risk all. Here is your opp tunity to plunge wholeheartedly into cellar of life; to proclaim the good n that there is more to life than the dim sions of the cellar; to show that there solutions other than knives and hand g nades; to take off the chains of attitu and habit which keep the cellar dwel snarling at each other; to bind up wounds of those already injured; and

oint out to each one that you are coming in to be with them as ıe agent of one who is greater than all of them.

At great cost to himself, Christ once went into a imilar cellar to demonstrate that he is with us and for us, all ıe way. He broke out of the cellar and brought others out with im, and now he has witnesses or missionaries who seek out the ellars of the world to proclaim and demonstrate that since he is ith us and for us, all the way, there is no need for a cellar way f life.

This is what we mean by "Our Christian World Mission." The church exists primarily for the sake of those outside. s mission is here and it is there. It is at home and abroad. It to all of creation. It is all the same mission. It is every extension of yourself: going, giving, paying, winning, and gossiping ıe Gospel. As Emil Brunner puts it, "The church exists by ıission just as a fire exists by burning."

Mission is the awareness that we live in the twentieth century. It is recognizing that those who are secure and ffluent need us and we need them. It is knowing that all of us ɔgether need the cutting edge and the healing mercy of the ospel. It is, even more, the development of the understanding ıat the church exists to do something positive about meeting ıis need.

It is the awareness that 20 million Americans are not ffluent and live without ever riding the "Up Escalator" that is egarded as typically American. It is the recognition that someıg is terribly wrong about all this, and the mustering up of ɔurage to get off explosions and bear the brunt of the blast ntil these inequities have been adjusted.

It is alertness to the tremendous changes in the merican population and their importance and meaning. Our kind of people" are no longer near by, and we must move ▶ ɔ put our arms around the newcomers as brothers. We must

plan and fight on all fronts to achieve their full participati in society alongside all of us.

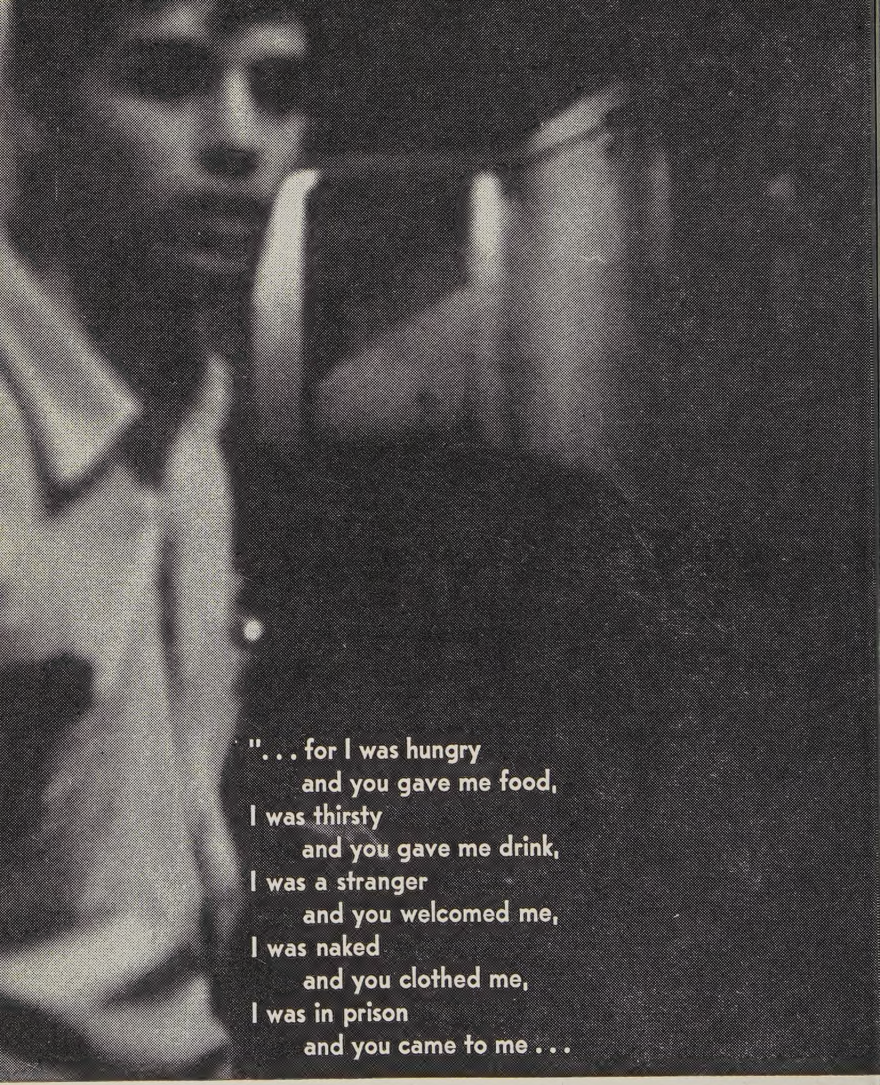
It is recognition that not all teenagers are in th same groove as we appear to be. Many have no clear id about where they are headed. Many are not off to college. I deed, the great majority may have already left school and a unable to find adequate work because of educational and traini lacks. They need to find direction, too.

It is, too, the understanding that the world h shrunk geographically but grown in terms of raw facts a techniques. The mission abroad is the same as it is at hon Christ is Lord of the world as well as Lord of the church. I is with all people and for all people all the way. The Gosp is to be preached and service given in the name of Christ people throughout the earth. And what we preach must be se in us before it is heard and catches fire. People in the "not-y category put little stock in our professions unless we are stru gling to live them out in all areas of action and encounter.

By committing yourself to a venture in Chris name, you put boundaries around yourself in order to genuin learn and grow. The mission begins with your exposure to t demands of the Gospel. It requires alertness and sensitivity the present situation. It means contributing all you are and you have to the adventure. It involves the placing of your tale in the carrying out of the mission.

We need first to be learners and then messenge The watchword is advance, not caution. We will have to g more, work more, save more, send more, and go more ourselv if the conditions of Our Christian World Mission are to be m The reason is that we deal with flesh and blood people—Go children who stand in need. We must be eager to channel c rebellion and descend into the cellars of this world. We must willing to roll up our sleeves and get our hands dirty. Christ it first for us.—J. ARCHIE HARGRAVES

BIG BILL'S
Continuous
ENTERTAINMENT
BIG BILL'S
RENT
FOR RENT
THE ONLY COMPLETE
ON LOCUST
CONTINUOS



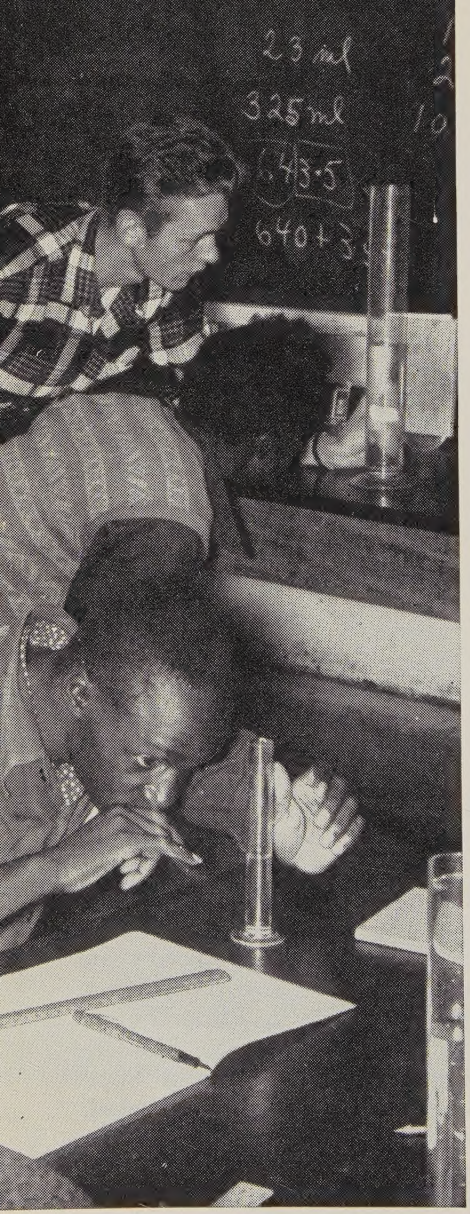
'Truly, I say to you,
as you did it
to one of the least of these my brethren,
you did it to me.' "

Matthew 25: 35-36, 40

THE NEED FOR YOUR HELP IS DEEPER THAN YOU KNOW

Two people are lonely and confused. They thirst for a friend like you who will listen and care enough to help. A child spits in his teacher's face. He is imprisoned by a cruel world around him. A criminal goes insane in her cell. She is hungry for purpose. A starving mother risks her life to flee tyranny in China but is sent back "home" with her bloated-belly baby. They are without hope and naked. And you stand revealed, for you have too often passed by on your busy way, unhappy with life, unaware of the person in need of your help, and forgetting the cup and the bread in your own hands.

Why di



back to Africa?

Why are we rushing back to Africa so soon? It is because we share the nviction with Arthur C. Coxe, who nearly a century ago wrote:

> We are living, we are dwelling, in a grand and awful time,
> In an age on ages telling: To be living is sublime!
> See! The waking up of nations, hosts advancing to the fray;
> See! What's sounding is creation's groaning for the latter day.
> Will you play then? Will you linger, far behind the battle line?
> Up! It is our Lord's own struggle: God's own arm has need of thine!

For our generation, this is certainly an "awful time." But will you agree th us that "to be living is sublime"? For the sublime character of our ne is the very fact that we are given the golden opportunity to share in e "waking up of nations." Yes, Africa is in turmoil, but Africa is moving ead! Here in Southern Rhodesia we feel humbled by the privilege we ve to be a part of educating leadership for this country and her people. The Christian Church is given a daring challenge: Can the gospel be ade relevant in Africa? Can we help the African youth of Gazaland in uthern Rhodesia find vital Christian fellowship as they cross over the undary from ignorance, poverty and superstition into the new world of owledge, health, and faith in God? And so we have asked ourselves—d we ask you: "Will you play then? Will you linger, far behind the ttle line?" We have found one answer: "God's own arm has need of ine!" What is your answer? The need has *never* been greater: If we n't educate Africa NOW—this year, not five or ten years from now—ere are other forces and powers in the world that will. We are right now aining the youth who within ten years will be *the* responsible Christian aders. But if there are to be anywhere near enough such leaders, we must *uble* our efforts!

We desperately need persons who can be *high school teachers:* Young ople with university degrees and a desire to live and work with African lleagues in the training of African youth; we need older people, experi-ced knowledgeable, who can give of their mature years. How many years ll you give to Africa in the name of Christ? If you can't come personally, u can and *must* send others. Your giving in your churches makes possible e sending of teachers and the building of schools. Although nuclear apons are a deterrent to war, we also know in our heart of hearts that is is not the positive answer to the quest for world peace based on brother-od and understanding. Certainly the Church (and we—all of us—are the urch) must give and give generously as faithful stewards standing under e love and judgment of God, who has so richly blessed our land.

—Kay and Les Weiner, *Mt. Silinda, Southern Rhodesia*

Faced with severe problems of feedin

"These new anti-TB drugs accomplish little," the nursing director said, if the patients do not have proper nourishment." As she was showing the visitor around the Christian hospital in India, she continued, "You can see why we here have appreciated your relief supplies. All TB sufferers have been strengthened with milk, cooking oils, and wheat from Church World Service. Charity patients in all departments have had their diet expanded. For example, the supplementary wheat ration provided daily one extra *chappatti* (the pancake-like unleavened bread familiar to all Indians). The maternity ward and nursery used large quantities of powdered milk. You can imagine how stunned we were a year ago when we were told (incorrectly) that no more milk would be available!"

It is in this country of enormous human need that a feeding program of modest proportions operates under India's National Christian Council. Counting assistance rendered during fire, flood, and drought emergencies, more than one million Indians shared in the Church World Service food supplies which last year totaled 26,073,992 pounds. This year's planned shipments for the milk distribution program in India include 240,000 pounds for school feeding, 144,000 pounds for institutions, and 140,000 pounds for family feeding.

No attempt is made to feed all of India's starving masses. In fact, "health building" is the chief emphasis of the program which sets up the following priorities: 1. Under-nourished children; 2. Expectant and nursing mothers; and 3. TB patients, lepers and all ill and diseased persons. A large percentage of the relief supplies is used in hundreds of institutions including hospitals, clinics, schools, orphanages, and leprosaria. But more is needed.

India is "faced with severe problems of feeding, clothing, sheltering, educating and employing a rapidly increasing population," reported the New York *Times* in a year-end survey on India. Her population was estimated last year at 438 million, an increase of 21.49 per cent in ten years. By 1971, there will be an additional 63 million people. Even though India's food grain production reached a record total of 80 million tons in 1961, the country still had to import three million tons, as it had in previous years, simply because of the population growth.

The number of unemployed, estimated at nine million last year, rose under pressure of increased population. Through its third Five Year Plan, the government of India aims to create 14 million jobs by 1966, but at least 17 million job seekers will enter the labor market during the same period. Economists fear increased inflation. Prices continue to rise, despite intelligent and heroic efforts of national and regional governments.

Without a job, there's little hope!

John Tang likes the feel of sitting on a motorcycle, even though it doesn't long to him. He's always found fun in messing around with motors. ie usual academic courses in school just don't appeal. At 18, John's one nbition is to open his own garage. And in Hong Kong, that's being really nbitious. But the Chinese are determined. And John is at the right place get his start in the mechanics trade.

John is a special student at the Motor Mechanics Training Class, spon-red by the Hong Kong Council of the Church of Christ in China. All the boys in the school are baptized church members and most are phans or from poor families. In a narrow building on a small street, e boys live and go to school. Each takes part in morning and evening votions. And each is active in the church of his choice in Hong Kong. hese boys are training to find a good job someday. While not studying, ey face the same temptations of boys everywhere—bars, massage parlours, x movies, and other lures of this port city.

Dating or getting married has no interest for them now, for they have o money to spend and no time to go places. If they were apprenticed, ey would be working 12 hours a day in a shop. Wages are low. All the oys want to take more study at night school when they finish their present aining course. And this they can do at the Hong Kong Technical College. ife for these boys is more than scooters and cycles.

Crowded into the 200 square miles of the mountainous, island area known Hong Kong are 3,200,000 people, mostly refugees from Communist hina. And daily the number swells. The big problem for the British gov-rnment is providing housing, food, health facilities, education, and jobs r this continually growing population. Last month as the flow of refugees tensified to as many as 3000 and 4000 per day, the British border guards egan rounding them up and returning them all to China. Where else ould these refugees go? No other country will agree to take any ap-reciable number of them.

Meanwhile, those now living in Hong Kong are faced with an acute crisis the all-important textile industry which is reflected in a general reces-on. Many salaried workers are being put on parttime jobs or thrown out work. Welfare assistance helps, but long-range solutions are needed, such urging other Western nations to improve their policy on "Trade, Not id." The Chinese are eager to provide their own livelihood and not epend on others.

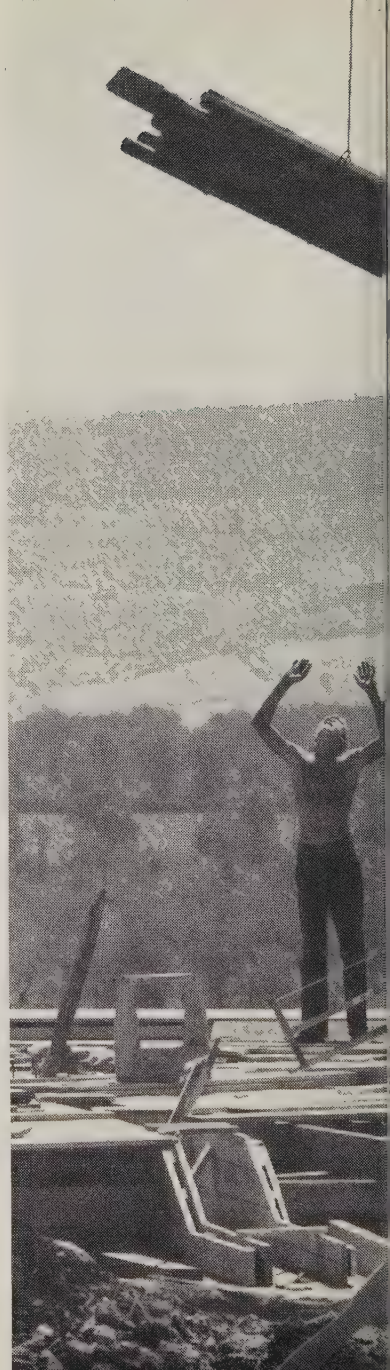
Fifty per cent of Hong Kong's population is under 16 years of age. hat's the hope for these youth? Finding answers to the problems of veryday livelihood looms large in the life of Hong Kong teens.

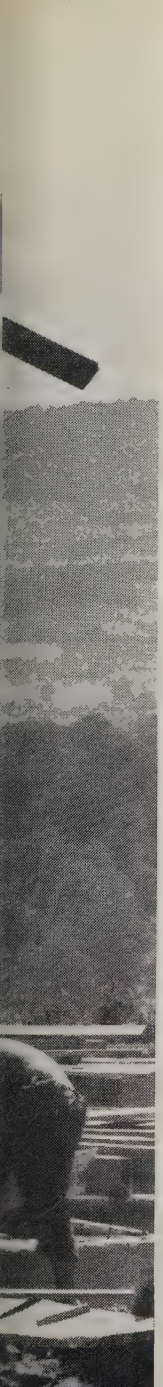
It just ain't easy!

In a divided world, is unity really possible? Whether it be school spirit, neighborliness, the United Nations, or ecumenicity, this thing called unity is essentially a human encounter. When ideas are in conflict with other ideas, it is basically one person encountering another person. Many young people have grasped at a true sense of unity in the International Ecumenical Work Camps. During the summer, youth from many nations gather for a month or so in various communities throughout the world to tackle a work project. They live and work with strangers who represent all manner of men. The work is hard. The living conditions are foreign.

Reports one workcamper: "In the face of many barriers, you've come together to live and work, to experience what it means to have true unity in Christ, to love your fellow camper as you love your God and yourself. And believe me, IT JUST AIN'T EASY!

"Before you can ever begin to discuss the deeper things of life, you have to be able to communicate as friends. The hard physical labor sometimes unites, sometimes divides. Common complaints about living conditions sometimes unite, sometimes divide. But in the final analy-





sis, neither the work nor the camp life can build friendship for you, can love for you, can reach out and touch the hand and the heart of a fellow camper for you. You've got to do it all by yourself.

"You have to love when you don't find one thing even likeable about a person. You have to stay and talk when you'd rather avoid all contact. You have to show patience and tolerance, when you'd rather shout nasty things at the person in front of you. You have to respect personality differences as well as denominational differences, when it's hard to see anything right in either.

"Mostly you fail miserably. When a person irritates, you dislike. When he doesn't understand, you grow impatient. When he doesn't contribute, you become intolerant. At the end of a month together you know little about your fellow campers and less about the religious traditions from which they come. Perhaps, they couldn't express them well, and, even if they could, you might not have been willing to listen.

"But you do not fail completely. For even the little which you have come to understand is more than nothing. You're aware that *here* you've encountered reality. You've not gone out of the world to establish an ideal community that could never carry over upon your return. Rather, you've gone into the world in a small scale experiment and struggled with it for 30 long days. You've experiencel antagonism, indifference and lack of understanding in yourself as well as in others. You've faced up to the sheer frustration of trying to build a loving, believing and working community out of God's varied people. You know all too well how monumental this task would be on a world scale. But you also know that monumental does not mean impossible."

WHY?

I walked today through the slums of life—down the dark streets wretchedness and of pain. I trod today where few have trod and a walked I challenged God. I saw the sots in the barrooms. I saw prostitutes in the dance halls. I saw the thieves as they picke I saw men and women devoid of life—living in worlds of sin—and ab the din I whispered, *"Why, God? Why?"*

I walked today down the lanes of hate, hearing the jeers of bitter m hearing the names as they cursed and spat—"Dago," "Nigger," "Ki "Jap," I saw the dejected men they stoned. I felt the anguish of th cries. I saw them as they slapped the lonely, as they turned their ba on human needs. Snarling, growling were the fiends of hell. These, G called His sons! Gasping for air, I cried,

"Why, God? Why?"

I walked today through war's grim dregs—over fields of blood, o graveless men. I saw the dead, the crucified, the headless, the limbl the pleading, the crying. I saw the pain, the waste, I smelled the o of rotted flesh. I saw the children gathered round—watching, nak hungry, weeping, diseased, dirty—the baby trying to nurse from a de mother. The ruins—the agony—the despair! Disaster—disaster all arou Blinded with tears, I fled down these streets. I stumbled, then stopp I shouted,

"Why, God? Why? Why do you let man sin, hate, suffer?

Unmerciful Father? God, art Thou blind—art Thou wicked and cru God, canst Thou watch and do naught? Why must this be?"
The world grew silent. I awaited reply. The silence was heavy. I star to tremble. I waited long—half rebuking, half fearing. Then I heard fr close behind me, *"Why, Man? Why"*

Written by an anonymous northern California P. F. officer.

that they also may be consecrated in truth."

John 17: 18-19

PLACE FOR TEENS, TOO

The greatest accomplishment of the church of today is also the atest accomplishment of the church of 500 or 1500 years ago— : continued extension of the brotherhood of man. The fellow- p kindled by the church, however, is more important today ın it ever has been. Our world is so close that we must form aningful relationships with one another or else critically stunt : potential of our civilization. The continued existence of our ristian church shows us that the union of men under God is ıultaneously our greatest achievement and our fondest ambition.

—Michael Weimer, Washington, D. C.

In Japan, Christianity is not widespread. The customs, man- s, and the ways of thinking are based on Buddhism or Shin- sm which are the main religions in Japan from early ages. ristians in Japan are only six-tenths of one per cent of the whole ɔulation, but in the United States Christianity is based on eryday living and is always in peoples' mind. Since I am in a urch exchange program, I have participated in many kinds of ivities in the church. From these experiences I have learned ny things that I could not get in Japan. Some churches nearby o have invited me to give a speech. I think this is a good ance to know other churches or other denominations and to n better understanding of U. S. and Japan. Next Sunday the w minister is coming to our church. We haven't had a minister ce last summer. We are so excited about his coming.

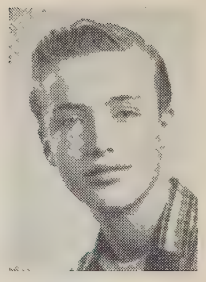
—Etsuko Kawaguchi, Glenn Ullin, S. D.

The biggest job for teenagers to do in a church is to set good mples and make some of the elder members realize that not *all* nagers are rotten. Teens should also take an active interest in ir church. Never turn down someone when they ask you to an usher, a committee member, a volunteer worker, etc.

—Richard Buckingham, North Manchester, Ind.

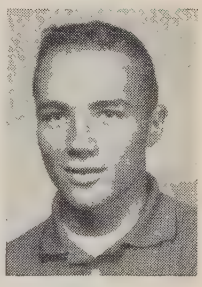
I believe that the biggest job facing the churches today is to ke Christianity real by making it realistic to love. We are ed with the possibility of the extinction of the world at the nd of man. How can we love if we are willing to kill our thers? As Norman Thomas recently expressed the thought: ad men are not free men, they are dead. The United States tinues to be plagued with the heresy of white supremacy. How we love if we allow a black man to be excluded from a lunch nter, thus saying that God created that man unworthy to be h certain others of his creatures in the universal need to urish the body with food? To pursue the love of Jesus Christ— t is the challenge of the churches today and everyday.

—Elinor Dick, Washington, D. C.



MICHAEL

ETSUKO



DICK

ELINOR

HAROLD

"You are an ICYE exchange student? Oh, that's very intera ing! Only what does ICYE mean?" Maybe all of us in International Christian Youth Exchange program have met t question in some fashion, and then tried to explain why we ca through this church program and not through any other n church program. Well, I believe that our symbol of ICYE some significance, which is that the cross makes many people earth equal friends, and that they are having connection w each other in many ways. We should not be ashamed of gospel of Jesus Christ because it is a power of God, who ma holy those who believe in it. We are representing not only sc foreign people, but we are Christians and as such represent friends. *—Harald Muhlberger, Manchester, Conn*

JUDY

In pondering the greatest accomplishments of today's chu I kept trying to think of some big, dramatic deed the church accomplished. Finally, I realized that this isn't the way church works. Instead, it works quietly, without pretense. Th of all the honest, conscientious citizens the church has produ without whom our free, democratic society wouldn't exist. member the hospitals, orphanages, colleges, homes for the ag and other institutions which the church supports. While there many evils in our country, I believe the church does exert a c siderable influence on America's thinking. This is evident in demonstration for peace and in the fight for racial equality. church's greatest accomplishment lies in the small ways it c tributes to our lives every day.

—Julia Grothaus, New Bremen, Ohi

DAVE

The biggest job facing the church today is that of trying teach men how to live with themselves and with each other. increasing suicide rate proves that man is finding it harder harder to live with his problems. This is due in part to a lac faith in God. The church must undertake to replenish this l of faith by altering its program to fit the needs of the mod man. *—Dave Daris, Miami, Fla*

BONNIE

As a member of a local church, the biggest job for a teen i find his place in the life of the church where he can best most effectively carry out the youth ministry. Teens must activ serve the church while they are in their youth, because then t can become more useful members, knowing the meaning and sponsibilities upon them. It is necessary for youth to demonst by positive youth ministry that they, as well as adults, wish take part in fulfilling the church's mission.

—Bonnie Brown, Hood River, Oregon

Our church has a large number of older people in its congregation. Our youth group pays them visits every few months, and it is here that I met one of the first groups of true Christians. I have often asked myself what it is like to die. I wondered how I would feel and what I would think as I closed my eyes for the last time. Through the years I have changed my opinion several times, finally deciding that fear was the last emotion. Then I looked into the eyes of the true followers of Christ. These older people were much closer to the hour of passing than I, and we just talked. I knew then what a great life lay before me with hope and faith at the end. I was proud to be a Christian and my old fear became a new peace.

—John D. Parkyn, La Crosse, Wis.

I feel the best way to give to the church is to give yourself. I don't think the amount of money you give or how you give it is really important. Of course, we should help support the church, but it is more important to give your time and talents; to give them freely and at all times. Also, one should live as a Christian at all times—this is the best gift we can give to Christ and his church.

—Jane Beale, Greenbelt, Md.

I feel that too often local churches will adopt a "hands-off" policy toward those youth for whom the church could do the most good and should try to help. Another attitude often taken by the local church is the idea of not teaching the youth who are already in the church because these youth are already "convinced" . . . that they don't need teaching. But these youth need the church, too. These churches should give their youth a good reason for coming there and for believing in God.

—Bruce Hoffmann, Raleigh, N. C.

There has been no *one* influence that has contributed to the pattern of my life, but *two*—my home life and my church life. From infancy, I have been taught to look for the truth and to always keep my faith one step in front of my everyday life. The youth activities at my own church have directed me and have been a valuable asset to my daily decisions. My parents have set the pattern before me, and it is easy to watch and to follow. Both my church and my home have shown me real happiness and have given me a love that I can find nowhere else.

—Carol Wolf, Allentown, Pa.

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WHERE ARE WE? *A Puzzle Map*

Do you know where the United Church of Christ is at work in the world? Each number on the map represents a country in which Our Christian World Mission is ministering. Check your answers with the list of countries on page 27.

WHO'S DOING WHAT JOB?

Within the United Church of Christ, the Big Job—which we call Our Christian World Mission—is divided and assigned to various "instrumentalities"—instruments or tools to help us do the work we are called to do as Christians. Can you match the two columns below? Answers on page 27.

JOBS TO BE DOM

a. Carries out mission and service work of United Church of Christ overse
b. Seeks to fulfill the mission of the United Church of Christ within t life of contemporary America.
c. Seeks to understand and make known the implications of the Christi gospel for all of society, by means of seminars, publications, study packe and recommended statements.
d. Counsels with potential and actual participants in church-related vo tions regarding opportunities, education, and professional standards.
e. Seeks to give the "cup of cold water in Christ's name" to brothers ov seas. Gives emergency disaster relief and long-term service to ma physical needs.
f. Develops a comprehensive Christian education program for all ag prepares United Church Curriculum, Uniform Series, and other educ tional resources, and trains leaders in Christian education.
g. Seeks to understand and fulfill the church's role in higher education.
h. Sends over 500 missionaries to 25 countries to work with indigenc churches in evangelism, education, leadership training, medical a social work, agricultural education, and the like.
i. Provides retirement income for ministers and lay workers.
j. Provides resources through which the churches might understand and gi support to *Our Christian World Mission*.
k. Assists men and women to grow to full stature as mature Christians a to help them understand and participate in the whole task of the churc
l. Helps provide and improve health and welfare services for children, t aging, the mentally ill, alcoholics, and the physically ill.
m. Reports and interprets the concerns and activities of the United Chur of Christ through liaison with the press and broadcast media, producti of motion pictures, and education and research in mass media.
n. Helps to build and strengthen churches—old and new—through exp counsel, financial aid, and pastors' training. Provides specialized min tries in tense and creative areas.
o. Publishes United Church Curriculum, books, church periodicals, a other materials. Operates United Church bookstores and Central D tribution Service.
p. Assists the churches in a renewed understanding of the meaning of eva gelism and conducts research to help determine and improve the churc effectiveness in its mission. Publishes devotional materials.

STRUMENTALITIES

- Board for World Ministries
  - Division of World Mission
  - Division of World Service
- Board for Homeland Ministries
  - Division of Christian Education
  - Division of Church Extension
  - Division of Evangelism and Research
  - Division of Health and Welfare
  - Division of Higher Education and the American Missionary Association
  - Division of Publication
- Council for Christian Social Action
- Council for Church and Ministry
- Council for Lay Life and Work
- Stewardship Council
- Office of Communication
- Pension Board

ANSWERS

AREAS OF WORK LISTED ON PUZZLE MAP ON PAGES 24 & 25:

1. Argentina
2. Brazil
3. Ecuador
4. Mexico
5. Honduras
6. Uruguay
7. France
8. Germany
9. Greece
10. Italy
11. Iraq
12. Jordan
13. Lebanon
14. Syria
15. Turkey
16. Angola
17. Ghana
18. Togo
19. South Africa
20. Southern Rhodesia
21. Central India
22. South India
23. Western India
24. Ceylon
25. Japan
26. Korea
27. Hong Kong
28. Okinawa
29. Taiwan
30. Indonesia
31. Philippines
32. Micronesia

MATCHING JOBS TO INSTRUMENTALITIES:

a.—1.
b.—4.
c.—11.
d.—12.
e.—3.
f.—5.
g.—9.
h.—2.
i.—16.
j.—14.
k.—13.
l.—8.
m.—15.
n.—6.
o.—10.
p.—7.

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"If any man would come after me,
let him deny himself
and take up his cross daily and follow me.
For whoever would save his life will lose

and whoever loses his life for my sake,
he will save it."
Luke 9: 23-24

HAT CAN I DO?

ORK in the mission of the church? Who . . . me? Me, who has more troubles than time to solve them? Me, who has more ques- is than answers? More doubts than faith? More worries than ways forget them? Just taking care of me, getting me through each day week is almost more mission than I can handle. You're not really *ous* about me and the Christian mission, are you? You don't really nk that there's anything I could do without goofing it, do you?

What's that? Do I **care about people**—like my kid sister? Mom and d? The girl next door? My teammates? Do I know that they might lonely too? Embarrassed? Shy? Confused? Afraid? So what does natter if I know or care? Even if I could help, I probably wouldn't re. You say that this is mission, too? The most important part of sion, in fact? Just being aware that the people I see every day have blems as big as mine? That if I don't give them anything more n a little sympathy and understanding—if I'm only willing to listen their troubles—I'm being a part of Christ's mission today?

So that's why you're talking to guys like me? Guys who are pretty ch messed up themselves, but who can at least start with simple ngs that aren't always easy . . . things that can be risky . . . things t are bigger than I am sometimes, but things that *are* closer to me n anything else.

You keep insisting that this is the starting point for *all* Christian sion . . . simply waking up to the fact that all kinds of people have kinds of needs; knowing that some have to be helped through giving food and clothing and money and physical labor and skill; that ne need help in finding direction in life; that others only want to accepted and wanted and needed by someone else; that all of them crying out for someone who's sensitive, who's willing to really get olved in their problems, instead of just watching from the sidelines.

What the world needs most are those things which no money can buy. d you say that I've got what money can't buy. So, all right. Before o anything, I begin by caring as Christ cared, being aware of those und me, and being willing to get involved. But this begins to sound I've got to *do* something, too. Mission means doing, responding.

can't help my sister when she's in trouble if I don't know a little ut her, her friends, and her problems. And so, if I'm going to re-

spond wisely and helpfully to others in the world, I guess I've got **keep myself informed.** That's easy enough. Of course, it takes t but I can read newspapers, magazines, and books, and tune in on TV radio programs that keep me alert to the world around me. I can t with people in the know, such as missionaries, diplomats, overs travelers, foreign students, exchangees. I can correspond with pers overseas such as GIs and pen pals and missionaries. And soon I'll f myself talking intelligently about what's happening. In fact, I mi even become quite a conversationalist!

I'll find myself **talking with others** about mission, about the wo situation, and about what we can do about it as young people. S chances come at school in bull sessions and class discussions. I mi even be bold enough to straighten the guys out when they have mixed ideas about what the mission is. And there's Hi-Y and Scouts, and, course, church. What's that you say? There are films and filmstri books and pamphlets available from our United Church offices in N York, Philadelphia, Boston, and St. Louis.

Now be careful! You're going to get me in deeper than I wa What's that? You say when I start **getting involved in mission** out my own interest and concern and response, I won't even notice that deeply involved. It will somehow seem right. I can do no other. Y say I'll want to support Our Christian World Mission so that my g will help others to help me to do Christ's work everywhere? You giving more money in my offering at church will come easier and even give the extra bit that makes my budget hurt?

And when I give myself to others—with my mind, money and muso —I begin to learn a lot about what other people are like and what really important in life. And I get to know myself just a little better. Things begin to fit together. I find balance . . . and direction.

If I'm interested in helping others for a summer, or for a year, or a lifetime, where can I write? You say I can write several plac *Personnel Secretary*, United Church Board for World Ministries, 4 Riverside Drive, New York 27, N.Y.; or *Church Vocations Secreta* Commission on Church and Ministry, United Church of Christ, 2 W. 25th St., Cleveland, Ohio; or *Personnel Services*, Specialized M istries, United Church of Christ, 1505 Race St., Philadelphia 2, Pa.

I agree with you. These things *are* within my reach . . . even with clumsy limitations and loud excuses. Is this what you've been trying to me about Christ, his mission, and my part in it? ▼▼

STATEMENT OF FAITH

believe in God, the eternal Spirit, Father of our Lord Jesus Christ
our Father, and to His deeds we testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us,
and shared our common lot,
conquering sin and death
and reconciling the world to himself.

He bestows upon us his Holy Spirit,
creating and renewing the Church of Jesus Christ,
binding in covenant faithful people of all
ages, tongues, and races.

He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises, to all who trust him,
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

ssing and honor, glory and power be unto him! Amen.

opted by the General Synod of the United Church of Christ at Oberlin, Ohio,
8, 1959.)

When the day of Pentecost had come, they wer
all together in one place. And suddenly a sound
came from heaven like the rush of a mighty wind
and it filled all the house where they were sitting
And there appeared to them tongues as of
fire, distributed and resting on each one of them
And they were all filled with the Holy Spirit and
began to speak in other tongues, as the Spirit
gave them utterance. Acts 2: 1-